The LUTHERAN

PRAISE TO THE LORD

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY
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CLOSED DOOR

ON A RAINY Sunday morning in August we drove into the nearby town for worship. An overflow crowd at the Roman Catholic church was standing on the steps at the church entrance. The bulletin board in front of the Methodist church said, "GOD DOES NOT TAKE A VACATION."

A block farther we pulled up before a beautiful Lutheran church. The announcement said, "Sunday School — 9:30 A.M. — The Service — 10:45 A.M." We were in good time. We had planned it that way, for the day before we had driven in from our vacation spot, 17 miles away, to make sure of the time of the service. We were there at 10:35 with time to spare.

We parked the car easily—too easily. We climbed out and mounted the steps. The front door was locked. All the windows were tightly closed. Did we have the right day of the week? Of course we did! Then across the street came a voice, "No church today, it's vacation Sunday." Getting back into the car, one of the kids remarked, "I guess God isn't a Lutheran."

JUST A SHORT DISTANCE away the Episcopalians welcomed us with "wide open umbrellas from car door to church door." The rector, in answer to our query said, "Yes, the Lutherans and Presbyterians close down for vacation two Sundays in summer. We are happy to have some of their faithful worship with us on those Sundays."

Two such summer "closed door" experiences in two communities are two too many. Though Lutherans take deserved vacations, heaven forbid that we should lock our church doors on Sunday and take God with us.

—W. A. KUNTZLEMAN

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THE CHURCH IN THE NEWS

Argentine Catholics optimistic

Rumblings of unrest and revolution in Argentina in recent years led Dictator Juan Peron to blame his troubles on two groups—the Communists and the Roman Catholics. Last week, after previous abortive efforts had come to naught, a revolutionary group had taken over the country, with long-time Peron foe, Gen. Eduardo Lonardi, as provisional president. No Communists had raised their heads, but Roman Catholic spokesmen were jubilant, anticipating that the church would regain its historic role in guiding the country's government.

Gen. Lonardi, credited with being the brains behind the successful revolt, is a devout Roman Catholic. Although the church leaders took no open part in the revolt or in the provisional government, both Cardinal Caggiano of Rosario and Cardinal Copello of Buenos Aires made strong pleas for peace and concord among the people, emphasizing that justice and freedom would be the basic principles of lasting peace. Planes and vehicles of the victorious rebel forces were reported to bear an insignia showing the sign of the cross within the letter "V," standing for the motto, "Christ will win."

New political parties which announced establishment of headquarters following the revolt included four "Christian" parties: Christian Democratic Party, Christian Democratic Federal Union, Christian Labor Party and Christian Labor Movement. The head of the latter group, Gen. Carlos Eduardo Velasco, was released from prison in the city of Eva Peron as one of the first acts of the provisional government. He had been jailed by Peronists after his party had declared itself "categorically against separation of church and state," one of the Peron administration's recent aims.

In his first address after having been sworn into office, Gen. Lonardi pledged "support and freedom" for the Roman Catholic Church. He also promised respect and liberty for all faiths. First recognition of the new government came from the Vatican. The United States set a new record for speed in giving diplomatic status to a revolutionary regime by completing the formality within two days.

Unified plan gains

Nearly ten years ago the ULCA Women's Missionary Society launched a revolutionary plan to unify women's work in local congregations. It proposed an alternate arrangement for its local groups, by which one organization would enroll all women of a congregation. Purposes of this inclusive society would be to assist the entire local program, promote and stimulate interest in the total work of the church, and support the educational and financial program of the Women's Missionary Society.

No wildfire enthusiasm was generated by the new proposal. Women's groups that had recorded a century or more of service were not eager to lose their identity. But this week, as the 428 delegates met at Cleveland for the 16th triennial convention of the WMS-ULCA, they heard a report of quiet and steady growth of the unified plan in local congregations. In 1,381 congregations—nearly one-third of all in the ULCA—the work of all women's organizations was being coordinated in the unified plan.

Facing this new situation, delegates received a proposal to change the name of their organization. Recommended was

dropping "Women's Missionary Society," replacing it with "United Lutheran Church Women."

Record budget proposed

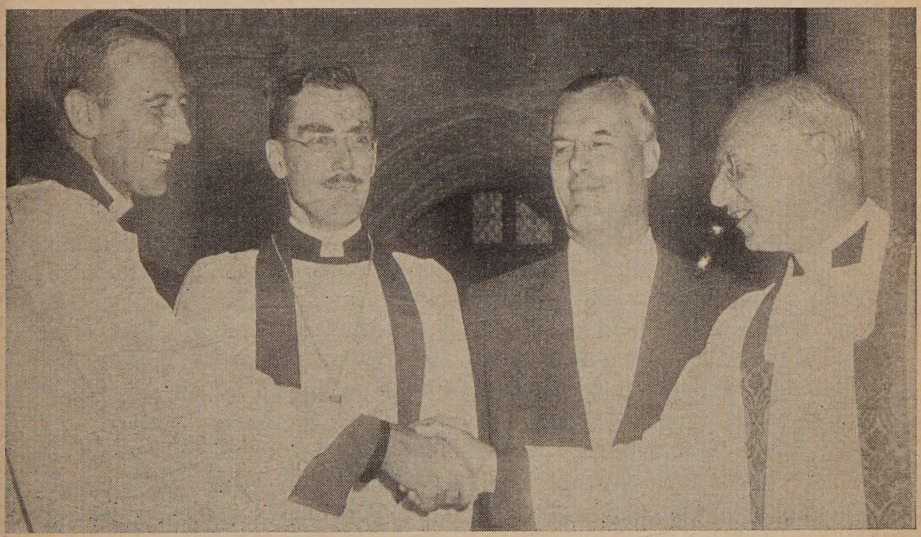
After a three-year study of WMS structure, a special committee proposed constitutional changes that would simplify administrative arrangements. Major efforts of the organization will be carried on by four committees on every level from national to local. These would deal with membership, education, Christian service and offerings. Eliminated would be several other committees.

With membership reported at an all-time high of 128,161—a 23 per cent increase in the three years since the last convention—delegates prepared to adopt for the calendar year of 1956 their first million-dollar budget, with the likelihood of setting equal amounts for 1957 and 1958. Chief increases would be in payments to the ULCA Board of Foreign Missions and Board of American Missions for special work.

Delegates were led through the 5-day session by Mrs. John B. Moose, president. Theme was "Thy Mission High Fulfilling." Speakers who addressed special gatherings during the convention included ULCA President Dr. Franklin Clark Fry; Dr. Charles T. Leber, Presbyterian foreign missions executive; and Dr. Floyd Shacklock, head of the NCCCUSA literacy program. Dr. Fred C. Wiegman was convention chaplain.

UN gets church views

Disarmament and development of methods for peaceful settlement of international disputes are of special concern to the churches, the 600 delegates to the 10th Anniversary Assembly of the United Nations were told in a letter sent to each by Dr. O. Fred Nolde, head of the World



WASHINGTON LUTHERANS MARK 800TH ANNIVERSARY OF FINNISH CHURCH

Octocentennial of establishment of Christianity in Lutheran Finland was observed last month with service of prayer in Washington's Episcopal Cathedral. Participating were Cathedral's Dean Francis B. Sayre, Jr., Dr. Stewart W. Herman of Lutheran World Federation, Ambassador John Nykopp of Finland and ULCA Secretary Dr. F. Eppling Reinartz. Preacher was Dr. T. A. Kantonen (not shown) of Hamma Divinity School.

Council of Churches Commission on International Affairs. The Assembly convened at UN headquarters in New York on Sept. 20.

Danger of superficial or unworkable agreements between nations was pointed out in the CCIA memo, which urged establishment of an international commission of scientists and technicians to work out the basis for an adequate permanent system of disarmament and international mediation. Because a sound system of control will require considerable preparation, nations were asked to seek ways by which they can meanwhile voluntarily cooperate in relieving tensions and cutting down the threat of military action.

University admits Negroes

Three newcomers among the thousands on the campus of the University of North Carolina this fall attracted special attention. They were the first three Negroes to be accepted as undergraduates at the institution. University authorities admitted them under terms of a court order which the state will appeal.

Without court compulsion, Arkansas lifted the barriers to admit Negro undergrads to state-supported colleges. Four previously all-white schools are now open to those of other races—the University of Arkansas, Arkansas State College, Arkansas Tech and Henderson State Teachers College. Nine other southern states had already let down the bars to permit Negroes to enter state-supported schools: Alabama, Kentucky, Maryland, Missouri, Oklahoma, Tennessee, Texas, Virginia and West Virginia. Legal action on the issue is still going on in Alabama and Tennessee, however.

Church-supported colleges should remove racial barriers, the Southern Presbyterian Synod of Florida declared at its annual convention. The synod helps support Davidson College in North Carolina, and also contributes to several other institutions.

Church worker dismissed

Membership in the National Association for the Advancement of Colored People resulted last week in the dismissal of Miss Jolee Fritz, director of the North Carolina Methodist Wesley Foundation. The Foundation conducts work among Methodist students in the colleges of the state.

A graduate of the University of Iowa and Duke Divinity School, Miss Fritz had headed the Methodist student work for the past year. She had been an NAACP member for four years, headed its state conference of youth councils and college chapters.

"I understand completely that the atmosphere of tension in regard to race relations makes it impossible for me to continue working in this situation," Miss Fritz said. "It is regrettable that this particular issue should create such a situation with a Christian church."

Seminary denied government loan

As students returned to the quiet campus of the Chicago Lutheran Seminary at Maywood last month, they found that their institution had reluctantly become prominent in the news from coast to coast. It had become the first educational institution to be denied a government-guaranteed low-interest loan to build a student dormitory.

Under the regulations of the Housing Act of 1950, the seminary had applied for a $180,000 U.S. government loan to help build a new dormitory for married students. Such loans have been granted to many church-connected institutions. Loans are made at 3½ per cent interest to public or private institutions of higher

education which need new housing to provide for increased student enrollments.

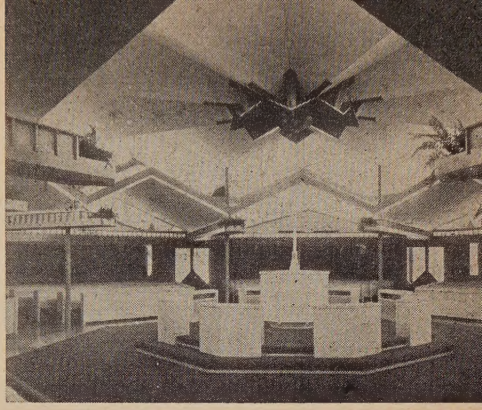
Because Chicago Seminary provides theological education exclusively, the application was turned down under a new administrative ruling on the grounds that it would violate the separation-of-church-and-state clause of the First Amendment to the U.S. Constitution. "Our entire purpose . . . is to protect the program and avoid any religious controversy which would tend to destroy or discredit it," said Oakley Hunter, general counsel for the Housing and Home Finance Agency which administers the Housing Act.

Loans have been made to universities like Harvard, Yale, Notre Dame, Southern Methodist and Fordham, which include theological education in their program but are not exclusively theological schools, Mr. Hunter reported. Before the administrative ruling which affected the Chicago application had been made, a loan was granted to the Ner Israel Rabbinical College in Baltimore, Mr. Hunter admitted.

The government ruling is "unfair," said Dr. Armin George Weng, Chicago Seminary president. "It denies decent housing to young men, many of them Korean veterans, simply because they want to study for the ministry." Tuition grants are made to seminary students under the GI program, he pointed out, adding that the dormitory will be built anyway, with private financing.

Newspaper apologizes

In a feature article dealing with the "heresy trials" in the Northwest Synod, a Chicago newspaper had called the three pastors who faced synodical discipline "Chicago-trained." With the article the paper printed pictures of the Chicago Seminary.



MICHIGAN CHURCH IS OCTAGONAL

Unusual design marks new St. John's Lutheran Church (Missouri Synod) at Midland. Structure is eight-sided, with altar in center. Seven wings provide pews, eighth has pulpit, organ and choir seats.

Although the three men had attended summer extension courses at Chicago, their chief theological education was received elsewhere, the newspaper's executives were told by Dr. Weng and Dr. Joseph Sittler of the seminary faculty before the article appeared. They could not rightly be called "Chicago-trained."

Despite these protests from seminary officials, the article was published. Seminary executives were disturbed by the misstatement and made strenuous protests to the newspaper, the *Sun Times*. In a letter to pastors, Dr. Weng urged that efforts be made to set straight the newspaper's implication that "heretical" theology was being taught at Chicago. Wide public interest has been aroused by the Wisconsin heresy cases. Hooking up the seminary with the case was bad publicity.

Last week the matter reached an amicable settlement. The newspaper promised to print letters from the three men involved in the trials, explaining that they had not received their theological training at the Chicago Seminary, and

also to print a retraction of misstatements made in the original article.

Billy Graham in Canada

An audience of 10,000 packed the Coliseum in Toronto as Evangelist Billy Graham opened his first full-scale crusade in Canada, the 37th of his career. The evangelist will preach every evening except Monday in the Coliseum until Oct. 16. Sunday afternoon meetings will be held in the 24,000-seat outdoor grandstand. At the first meeting, 187 "seekers" lined up to make their "decisions for Christ."

"The Bible deals with every problem, racial, social, international and economic and it's more modern than tomorrow's newspaper," Dr. Graham told the audience in his message. Everyone is diseased with sin, he declared. "It's worse than cancer. You're all infected with it. It causes all the war, lust and greed in this world. Little white lies, flirtations, bad thoughts, cheating in school—they're all sin."

Not for children

Protestants protested in vain as the Cuban Ministry of the Interior issued an order barring children under 12 years of age from seeing the film *Martin Luther*. The film is now showing daily to capacity audiences at a Havana theater. No reason was given by the government agency for its action, but after its opening the film was attacked by the Roman Catholic newspaper *El Diario de la Marina*.

In Quebec, a provincial government ruling said that the Luther film might be shown at "unadvertised" performances in churches. The ruling removed the threat of legal action against a dozen Protestant congregations in the Westmount area of Montreal, where the film was shown several months ago as a test after the government had prohibited public showings in theaters or auditoriums.

Statue of editor under fire

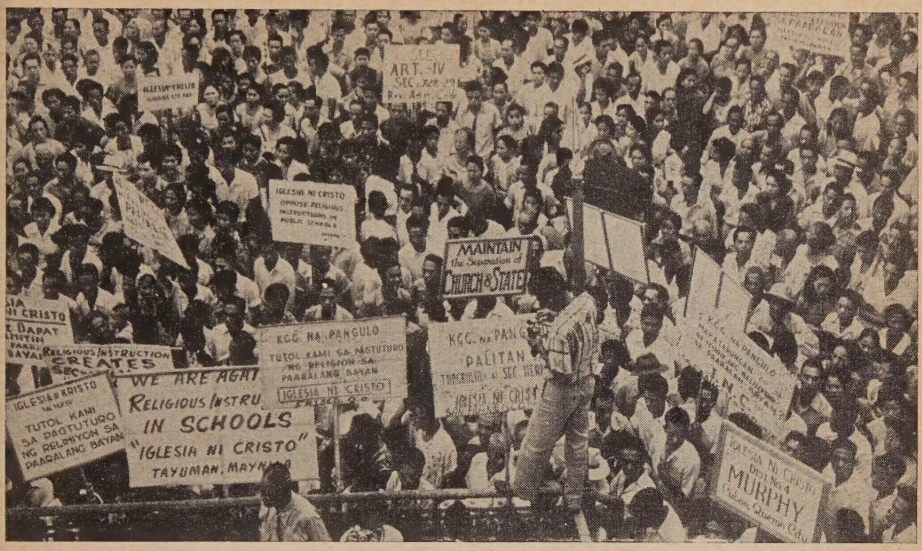
For 41 years the statue of George D. Prentice, editor and a founder of the Louisville *Journal*, has looked out from its pedestal in front of the public library in the Kentucky city. This week an effort was under way to remove the statue because of Editor Prentice's anti-Roman Catholic attitude 100 years ago.

Prentice was an instigator of "Bloody Monday" riots against Roman Catholics, said a study made by Prof. Leonard Koester of the University of Louisville. Prentice had supported the "Know-Nothing Party" which was pledged to back only native-born Protestants in politics.

The Rev. Felix N. Pitt, secretary of Louisville's Roman Catholic schools, said the rioting had set Louisville back a half-century as German and Irish immigrants went instead to Cincinnati. He and other Roman Catholic leaders in the city asked the library board to remove the statue. Dr. Joseph Rauch, rabbi of Temple Adath Israel and a board member, said the board could not ignore the demands. Another library board member, the Rev. Roy B. Setzer, pastor of Memorial Lutheran Church, voted against a proposal to investigate the life and writings of Prentice. "More harm than good will come of such a move," he said.

Lutheran editors meet

Hysteria is on the wane in Washington, Dr. Robert E. Van Deusen, Washington representative for the National Lutheran Council, told members of the National Lutheran Editors and Managers Association in Philadelphia last week. The annual meeting was held there as part of the centennial celebration of the United Lutheran Publication House.



PHILIPPINES PROTEST RELIGIOUS INSTRUCTION ORDER

"Separation of Church and State" was keyword in Manila protest against government order permitting religious instruction in public schools during school hours. Crowd of demonstrators claimed such instruction would mean "clerical domination" of schools and would divide the people.

Genuine interest in religion is seen in the life and work of many high government officials, Dr. Van Deusen added, hitting at charges that "piety on the Potomac" was superficial.

Dr. Oswald C. J. Hoffmann, public relations director for The Lutheran Church —Missouri Synod, told the group that the Missouri Synod has no immediate plans to merge with anyone or to join any general agencies. In its 100-year history, said Dr. Hoffman, Missouri is the only American Lutheran body to pursue a straight line of organization. It has never merged into or with any other body nor has it ever absorbed any other large group.

Birger Swenson, manager of the Augustana Book Concern at Rock Island, Illinois, was elected president of the manager's section. Dr. Edward W. Schramm, editor of the *Lutheran Standard,* was chosen to head the editors. The 1956 meeting will be at Rock Island.

Plans complete for Luther edition

Fifty-five selected volumes of the writings of Martin Luther will be issued in English during the next 15 years under joint sponsorship of the ULCA Muhlenberg Press and the Concordia Publishing House of The Lutheran Church—Missouri Synod, it was disclosed as completed plans were announced last week. It marks the first such joint venture between these two Lutheran bodies. It will be by far the most complete collection of Luther's works ever published in English.

Concordia will issue 30 volumes and Muhlenberg 24. Volume 55 will be an index. First volume will appear this fall. Concordia's books will deal with Luther's commmentaries; Muhlenberg's with his sermons, letters and tracts.

World News Notes

Plain talk at UN

John Foster Dulles and Vyacheslav Molotov had faced each other with grim distrust across scores of conference tables in the last 10 years. At the Geneva conference in July, the U.S. and the Soviet Union agreed to try to coexist with each other and seek to relax international tensions. Dulles and Molotov can no longer shout insults back and forth, or call each other names.

Even though the two were polite when they spoke at the UN Assembly on Sept. 22 and 23, they were blunt in announcing the demands of their countries. Russia will have to give up its aggressive efforts to extend communism throughout the world, said Mr. Dulles. The U.S. will have to abandon its efforts to forge a ring of military bases around the Soviet Union, said Mr. Molotov.

It is difficult, said Mr. Dulles, "to develop honestly cordial relations between governments when one is seeking by subversion to destroy the other . . . If the 'spirit' of Geneva is . . . to be permanent . . . it will lead to a liquidation of abnormal extensions of national power, which crush the spirit of national independence, and to the ending of political offensives aimed at subverting free governments."

Molotov replies

"Some people still speak of the so-called 'satellites,' " said Mr. Molotov. The "social and economic systems prevailing in any state" are internal matters to be decided by the people of that state. The Soviet Union is "a consistent champion of peace and progress. Peoples standing up for national independence, freedom, and the interests of peace among nations, will always find active and wholehearted sympathy" in Russia.

Real world danger, said Mr. Molotov, results from actions of some nations in planting military bases in foreign territory. The Soviet Union had only two of these: at Port Arthur in China, and in the Porkkala area of Finland, and is now giving up both.

A skillful appeal to European nations to switch over to neutrality in the U.S.-Russian cold war was a big point in the Molotov speech. "The trend toward neutrality," he said, "has been gaining ground in a number of countries . . . Peoples of those countries are coming out with ever-growing determination in favor of a policy of non-participation in aggressive military blocs and coalitions."

The Soviet Union has promised "to respect the neutrality" of such nations, and invites others to join the ranks.

The U.S. and Russia are like businessmen who have stated their asking prices. Now comes long, hard bargaining on the actual terms of settlement.

Disarmament, Soviet-style

If an extremely near-sighted man got in a fight with a one-legged man, they might propose peace terms like these: 1) the cripple would suggest that his opponent throw away his glasses, and 2) the near-sighted man would propose that the cripple throw away his crutch.

That's about as far as the U.S.-Russian talk on disarmament had gone this month. Mr. Molotov spoke in his U.S. speech of "outlawing atomic and hydrogen weapons," in which the U.S. leads the Soviet Union. Mr. Dulles brought up the proposal for the U.S. and Russia permitting air inspection of each other's war preparations.

Chief U.S. fear is that Russia may launch a surprise H-bomb attack .

WASHINGTON

By ROBERT VAN DEUSEN

EROSION OF LIBERTY

ONE OF THE MOST dramatic examples of the change of climate in Washington has been the about-face performed by Harry P. Cain, a member of the Subversive Activities Control Board. As a Senator from the state of Washington, he was a vigorous proponent of the theory that the need for national security outweighs all other considerations.

Since his appointment to the SACB, he has seen at first hand the personal tragedy that can ensue when a man or woman is unjustly accused of Communist sympathies. Looking at the loyalty-security system from the inside, he has become aware of the dangers involved in using secret informers whose charges cannot be challenged by the accused. In recent months, he has become an articulate defender of individual rights and a sharp but constructive critic of the national security system.

Warning

CAIN'S LATEST philippic had as its platform the National Conference on Citizenship, where he was the keynoter. The conference usually is marked by routine tributes to the blessings of being an American and sober discussions of the responsibilities of citizenship. The vehemence and timeliness of Cain's warning that liberties can be lost made headlines.

The main thrust of the speech was the charge that traditional American standards of liberty and justice are being jeopardized by erosion. He listed several dangerous trends which need correction.

1. *Government by men rather than by law.* The founding fathers spelled out in the Bill of Rights the safeguards and immunities which were to protect the individual from a despotic government. Men with quasi-judicial powers now are permitted to by-pass those safeguards. Government workers may be discharged on the basis of unverified information contained in secret dossiers, without the privilege of confronting and cross-examining their accusers.

2. *Presumption of guilt rather than innocence.* Where in the courts a man is counted innocent until he is proven guilty, in "security risk" cases he is assumed to be guilty unless he can prove his innocence. To say that his security hearing is not a legal trial is to beg the question. An adverse finding or even the raising of a doubt as to a man's loyalty can brand a person for life as unworthy of trust and confidence.

3. *Guilt by association and kinship.* Guilt is often based on membership in an organization suspected of Communist leanings. Too often the time of membership, degree of activity, and purpose in joining are completely overlooked. Even more unfair is the judging of a person's loyalty by the organizations to which members of his family have belonged.

4. *Decreasing importance of sworn testimony.* In their anxiety to weed out subversives, security officers are often inclined to believe an accuser without question, and to doubt the sworn word of the accused. Protected by secrecy, the accuser avoids the danger of perjury and the accused has no recourse. Confrontation of the accuser by the accused and taking of sworn testimony on both sides would place the emphasis where it belongs: on the learning of the truth.

BARBED WIRE IN JERUSALEM . . . There's been trouble in the Holy City since Arabs and Jews began fighting in 1948

Palestine Is Land of Tension

By SAMUEL C. JAXHEIMER

Although Israel has made remarkable economic progress, the threat of war is still present all along its borders

TRAVELING TODAY through Egypt, Lebanon, Syria, and Jordan one has a very pronounced feeling of tension. The incidents in the Gaza strip involving Israel and Egypt has caused much concern on both sides, as well as to the world in general. Almost day by day these border disputes occur.

The Arab League states still refuse to accept Israel as a nation and are bitter and dissatisfied over the boundary line. The work of the Mixed Armistice Commission and its efforts toward peace are made more difficult by the unwillingness of these nations even to agree on a written agenda which would contain the subjects to be discussed around the peace table.

To the visitor the situation seems to be almost impossible. Generally speaking, the Arab League will not talk peace until Israel is willing to go back to the original partition line established by the United Nations. Israel will not discuss terms of peace until they are accepted by the Arabs as a nation with the territory

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The Rev. Mr. Jaxheimer, pastor of St. Luke's Church, Reading, Pa., toured the Near East with a study group this summer.

that became theirs as a result of the Arab-Israeli War of 1948. These two basic points of view just do not coincide.

THOUGH OUR study group was treated graciously wherever we went, there is definitely in the Arab areas an anti-British and anti-American feeling. A strange point of view which we heard frequently was that the United States and the United Nations are one and the same. One of our group leaders was refused admittance to Jordan, presumably because he had written a book on the Palestine problem.

The economic situation is another facet of life in the Near East worth mentioning. The American can hardly believe his eyes when he sees the conditions under which some people are forced to live. We saw children in Egypt, not more than three or four years old, begging in the streets. Housing conditions as well as the clothing and general appearance of the people certainly connoted poverty. In this section of the world there are only two classes of people—the very rich and the very poor.

THE PROBLEM of 900,000 refugees has not helped the general situation either. The UN Relief Organization is doing notable work in caring for the basic needs of these people. But I was particularly impressed to see what the Lutheran World Federation has been accomplishing.

A sermon without words was preached as we stood in the beautiful Augusta Victoria Lutheran Church in Jerusalem and saw that all the pews had been taken out of the sanctuary and piled in the chancel. The space of the nave was given over to storing barrel after barrel of powdered milk and eggs, sack after sack of grain, cases of cheese and other foodstuffs. In a building nearby, clothing that comes from America is sorted and tied into bundles and is distributed by name to refugees

NEARLY a million Arab refugees live uselessly in such quarters at this tent city

LUTHERAN WORLD FEDERATION office in Jerusalem

who have come to realize and appreciate the work of the ministry of mercy that our church is carrying on there.

The Lutheran Church has sustained these people through this very trying period. The Lutheran Hospital, attached to the church, cares for the sick without regard to race, creed or economic station. And the trade schools that are a part of our installation are training young men in skills that some day will mean their livelihood. The school for the blind teaches basket-weaving, chair-caning and broom-making. In an area where blindness is so prevalent, this school is a blessing.

In Jerusalem and throughout the new state of Israel, one cannot help but marvel at the enthusiasm of the people in building a new nation. Everywhere there is new building—both for governmental and housing purposes. The cities of Tel-Aviv and Haifa are thriving and throbbing with activity. The land has absorbed some 800,000 Jewish refugees from all over the world in the last eight years. Reclamation of formerly arid lands is being carried on with great zeal in order to hasten the time when the land will be able to support the people. Irrigation programs involving the Jordan and Yarkon rivers are moving forward with dispatch. Areas that a short time ago were desert are now producing citrus fruits and other crops.

Modern equipment and new building styles in Israel stand in marked contrast to the rather backward situation in other areas of the Near East. The Jewish people are hard at work carving out a fruitful nation. If it were possible to solve political problems with the same efficiency and dispatch that has been used in facing and overcoming economic problems, the peaceful and prosperous future of the entire area of Palestine would be assured. But because of the tensions and hatreds that are fostered rather than helped by the economic development of the area, there is a huge question mark over the whole future.

Shrines Are Decaying in Jerusalem

By AMOS JOHN TRAVER

Holy places may disillusion the visitor, but the hills and valleys are faithful reminders of the time of Jesus

UNLESS YOU ARE carefully briefed for the experience, a visit to the Holy Land is full of disillusionment.

The most disappointing spot is the Church of the Holy Sepulcher. The church itself is practically a ruin. Terribly shaken by an earthquake in the early part of this century, it became so dangerous that the British—then holding a mandate over Palestine—shored it up with a network of iron scaffolding. They added to this rough wood beams within the church. Because the Roman, Greek, Armenian and Coptic churches could not agree on repairs or on financing them, the British had to step in to avoid a catastrophe.

Shrines are garish, crowded with gifts of pilgrims. Few of the holy places are clean. Avarice for entrance fees, added to the hubbub of beggars and sellers of postcards and trinkets, make it difficult to hold any spirit of devotion.

The Church of the Holy Sepulcher is in the very heart of the old city of Jerusalem. Each Friday a procession of pilgrims is led by Franciscan monks from the judgment hall of Pilate to this church. We were fortunate to see this procession and follow it for three stations on the Via Dolorosa. It was a motley crowd, representing many nations and races. As they knelt at each station and joined in the prayers, the faces of most of the pilgrims reflected their sincere devotion. I saw tears on some faces. To them it was an awesome privilege to follow their Saviour on the way to the cross.

A SPOT OUTSIDE the city walls seems to be the authentic Calvary and Tomb of Joseph of Arimathea. It was discovered by General Gordon after a long and thorough examination of many tombs on a hillside near the Damascus Gate.

Gordon's Calvary has often been pictured. The rocky cliff has the features of a skull. The nearby Garden Tomb is not completely finished. There is a stone bench in the first room for mourners. From there we could look into three vaults, only one of which was completed. In the completed vault was a sunken stone shelf with support for the neck and dent for the head. The tomb would fit into the description of John "stooping down and looking in to see the linen clothes lying."

And there is a beautiful garden with flowers common to Jesus' day. It seemed to be the right setting for the burial and the glorious resurrection of our Lord. Caretaker of this Garden Tomb is a Protestant Christian who makes his lecture more than descriptive and historical. As we were leaving he told me many who come to satisfy their curiosity remain to confess their sins and accept the risen Christ as their Saviour. Nothing artificial or garish spoils the simple beauty of this sacred place.

IN BETHLEHEM too there is much to detract from the spiritual uplift that should come in the place where Jesus was

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LUTHERAN CHAPEL, Augusta Victoria, in Jerusalem

born. There are three rival churches built over the traditional site of the Nativity. Three distinctive crosses mark Greek, Armenian and Roman Catholic churches.

The same commercialism and gaudy ornamentation mar this shrine as most of the shrines of the Holy Land. We needed to remind ourselves that Americans are not above making money out of Christian festivals and that we have no divine right to set ourselves up as arbiters of artistic taste. Gifts that seem gaudy to us are nevertheless gifts of sincere devotion.

If too concerned with unscrambling truth from fiction in visiting the holy places, we miss the thrilling sense of being in the homeland of our Lord. If the valleys are piled layer upon layer with the rubble of past centuries, the hills have not changed. Coming away from the Church of the Holy Sepulcher we looked out upon the Mt. of Olives. The Gospel record is too clear to question that on its lower slope, across the Kedron, lay the Garden of Gethsemane.

On a July Sunday our little tourist party walked in the Garden. At their invitation I read from the Gospels, preached a brief sermon and led in a prayer of thanksgiving for God's grace in Christ. It was a memorable moment for me. My little congregation sat on a stone wall, ancient tombstones all about us. I stood in the shade of a gnarled olive tree. It could not have been far away where Jesus prayed, "Thy will, not mine be done."

The temple site is another certainty. Though "not one stone was left upon another" by the Roman legions, Mt. Moriah is still there.

IF THE NARROW STREETS of the city are built over the rubble of the past, yet they must be very like the streets of Jesus' time. Only a very few are wide enough for a car. The rest are narrow and dark. The humble ass is the only better means of transportation than the back of a man. One must be alert not to be run down by these burden bearers.

Near the Damascus Gate camels add

TRADE SCHOOL conducted by Lutherans for Arabs in Jordan

to the confusion of the streets. Little shops line many of the streets and children spotting American tourists attach themselves like leeches in hope of a coin. One little fellow walked with us from one end of the city to the other, speaking very good English, and trying to be helpful.

Mt. Zion is in Israel. On a long, hot climb up the mount to the citadel of David, we crossed Gehenna, the polluted valley where children were sacrificed to idols. For centuries it was the city dump, where fires burned continually. No wonder it became the symbol of hell.

But Zion was worth the climb. The view over both old and new Jerusalem was thrilling. We were taken to the upper room and in its arched walls saw where great artists found background for painting the Lord's Supper. It was built, we were told, in the time of the crusades.

The hills of Judea and Galilee are not changed from Bible times, unless they are more barren now. Tabor, Herman, Gilboah, Carmel—all these are permanent landmarks in the home country of Jesus.

So TIMELESS are the biblical pictures of God's sovereignty that every age has found its own condition reflected there. In describing Roman life from A.D. 400 to 500, when the Gothic hordes swept down from the north, a historian turned to Revelation. "I do not understand that book," he wrote, "but I do say plainly, though I cannot interpret the book, that the book has interpreted the times to me. Its awful metaphors give me more living and accurate pictures of what went on than Gibbon's faithful details can give."—From *Do You Understand the Bible?* by J. CARTER SWAIM (Westminster)

Communion Is for Living

By L. N. SHUTTER

The young woman did not want her mother to die without receiving Holy Communion, but she tried to live without it

NOT LONG AGO I went to see an old friend, who lay in a semi-coma awaiting death. As I tiptoed into the bedroom, her daughter explained, "She won't know you. She doesn't even know me. She thinks I'm her mother."

We stood together before the bedside a moment in restless silence, listening to the breathing of the sleeping woman, each with our separate thoughts. Finally I stooped to kiss the wrinkled forehead.

"SHE CAN'T LAST much longer," I was told, as we tiptoed back into the living room. Then, "I got hold of a Lutheran minister. He's coming in a little while to give her Communion."

The sudden announcement took me by surprise. The woman before me, although baptized and confirmed in the Lutheran faith, had to my knowledge not been inside a church for more than thirty years. My silence seemed to irk her.

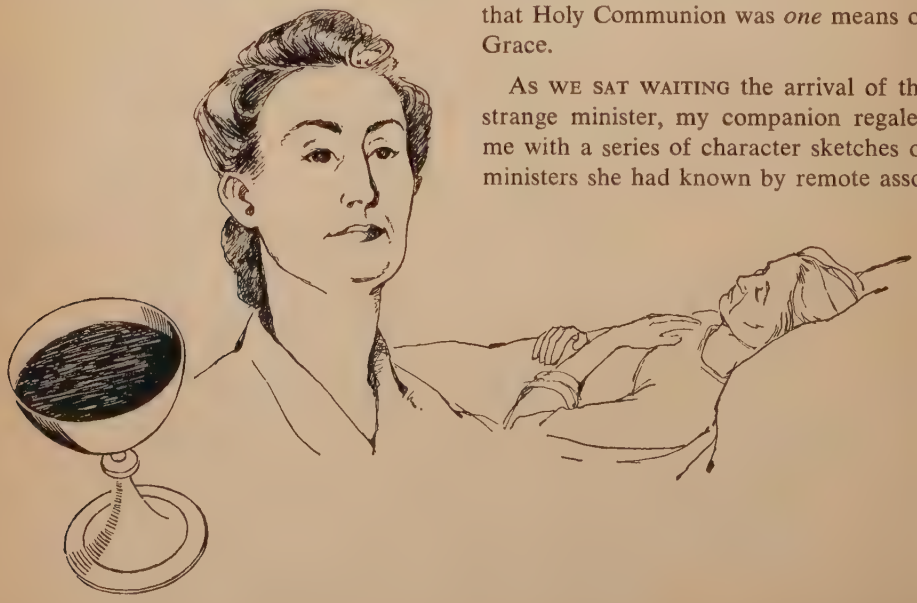
"Well? What do you think?" she prodded.

"I don't know what to think," I admitted and added reluctantly, "Do you think Aunt Jo is lucid enough for Communion?"

"Lucid! What's that got to do with it? You don't really think a minister of the Gospel would deny an old lady Holy Communion on her death bed, do you?" demanded my hostess crisply.

I started to explain why I thought it was too late for Communion, but because of the sharp tone, thought better of the impulse and held my tongue. I did say that Holy Communion was *one* means of Grace.

AS WE SAT WAITING the arrival of the strange minister, my companion regaled me with a series of character sketches of ministers she had known by remote asso-



ciation. I was not too dismayed to learn from her conversation that all of these men of the cloth had been involved in a variety of nefarious dealings, each of which my informant was willing to swear to. I knew her too well. And yet I could not help but wonder at the mysterious inner compulsion that had driven her to call a pastor in an hour of need.

The visiting pastor turned out to be a young, quiet man, given to listening. This last was a good thing, as he was immediately bombarded by a long account of the church history of the dying woman, as well as that of her entire family. He nodded patiently to the final statement—"I myself, was baptized and confirmed in the Lutheran Church"—then rose and stood waiting to be taken into the woman he had been called upon to help.

WITH A GESTURE for me to follow, the daughter led the way to her mother's bedside. As she had done before, she now explained, "My mother won't know you." Nevertheless, she bent over the sick woman and spoke loudly into her ear.

"Mamma! It's the minister. I thought it would be nice for you to have Communion." The words seemed to produce no effect. Urgently now the daughter grasped the emaciated shoulder and began to shake it. "Wouldn't you like to have Communion, Mamma?" she shouted.

At the shouted question, the dying woman opened her eyes. With a great effort she focused them on the face of the tall stranger her daughter was indicating. For a second, awareness flickered in them. Almost at once exhaustion dimmed them.

"I . . . don't . . . think . . . so," she managed with touching courtesy.

"Would you like me to say a prayer for you?" the minister asked now. No answer. At once he began to pray, earnestly interceding in behalf of the soul of the woman before him.

THE DAUGHTER pounced on his "Amen."

"Now wasn't that *nice,* Mamma? Don't you feel much better?" she demanded of the unconscious woman.

Before taking leave of the household the pastor explained gravely that he would be happy to come again any time, that if the mother roused sufficiently to desire Communion, he would give it gladly.

"Be sure to do that. She ought to have Communion," insisted the daughter. Seeking to further comfort the distraught woman before him, the minister spoke a final word.

"Don't worry," he admonished her gently. "You remember that Jesus said, 'Do this in remembrance of me.' But when you are old and can't remember any more, you can't very well do it."

THE GENTLE STATEMENT seemed to have no soothing effect upon his hearer. As the door closed behind him, she turned to me and repeated defiantly, "She ought to have Communion. I, for one, certainly wouldn't think of dying without Communion."

How strange, I thought. I looked at my friend's daughter and silently echoed her sentence almost word for word. But with a difference.

"I, for one, certainly wouldn't think of *living* without Communion."

THE TENDENCY IS STRONG in all of us to make God a last resort. We have a way of turning to Him only when every other support is gone and we stand helpless and alone.

—WILLIAM M. ELLIOTT, JR. in *Two Sons* (John Knox Press)

A Freckle-Faced Problem Child Led Them

By L. DAVID MILLER

"Why don't we pray?" he suggested when a crisis arose, and his faith helped produce some amazing results

DR. FLOYD STARR, founder of the Starr Commonwealth for Boys, visited a branch of his institution in Van Wert, Ohio, and spoke to the Brotherhood of St. Mark's Lutheran Church. He told a simple story of prayer and faith.

Some years ago the mother school of the Starr Commonwealth in Albion, Michigan, was in desperate need of expansion. An application for a bank loan was made that an addition to the school building might be built. The loan was refused because of the lack of sufficient collateral.

As the boys were gathered together for evening prayers, Dr. Starr reported on his unsuccessful efforts. "I guess we'll have to forget about a new school now and get along with what we have," he said.

A FRECKLE-FACED BOY in the group replied, "Uncle Floyd, why don't we *pray* for a school?"

For a moment Uncle Floyd could not answer until he himself had reached out to God in prayer. Then he knew he must meet the challenge of the little boy who had learned well his lesson of faith and was anxious to put it into practice.

"All right," he said. "We will pray for a school and that God's will may be done."

The same lad was the first to begin the sentence prayers that night asking God to make a new school possible. Every night after that, the boys prayed that Uncle Floyd would get the school.

A few weeks later the boy with the freckles and the ideas said, "Uncle Floyd, have you drawn up plans for the addition yet?" When Dr. Starr admitted that he had not, the lad reminded him, "You had better get busy because when God answers our prayers you will want to be ready to get to work."

The faith of that persistent boy prompted the preparation of plans not just for an addition to meet the minimum requirements, but for an entirely new school that would adequately take care of the maximum expected enrollment.

IN LATER WEEKS field workers for the institution were making their annual solicitation. One woman who previously had given $100 each year refused to make her usual gift. She had visited the school and was not pleased with what she saw. Then she added, "Isn't there some special need that I could supply?"

Back came the answer, "We need a new school."

The lady said, "Do you have any plans? I would like to see them."

The plans were sent. Soon the benefactress announced that she would give the funds required to build the entire school.

When Dr. Starr reported the good news to his boys, the freckle-faced lad said, "Well, I guess we can stop praying for a new school now. But don't you think we had better thank God for answering our prayers?"

COFFEE CUPS HELP PREACH THE GOSPEL

By MAUD POWLAS

In a Japanese city where the Christian message is new, visitors come for a cup of coffee—and learn about Jesus

SOME PEOPLE seem to have been born to serve tables, or, as in the Acts of the Apostles, are set aside for that purpose. Since coming to Shion-en in Arao city, I have become suspicious that by some ruse or jinx I got set aside to serve coffee for the rest of my missionary career. I thought if I moved away from Kumamoto city, where a host of friends of the Colony of Mercy had been built up during the thirty-five years, there might be time to do some pioneer evangelistic work. But scarcely had I set up my triple coffee tables, in a remodeled storeroom at the back entrance to this postwar branch of the Colony of Mercy, when a stream of strange faces began appearing at my door.

What an interesting variety of people they are—nineteen guests one day, but usually three to ten. Neighboring women and men have come to bring a few of their choice flower bulbs, or a few eggs, or fruit, or vegetables—all of which were "not worth mentioning because I grew them myself." The officers of several branches of the City Women's Society, a number of teachers and two doctors with their wives who just came to welcome me to their city (a reversal of Japanese customs which say the newcomer must make the first call) and eighteen government officials who for one reason or another came to sip my two-dollar-a-pound coffee. And on one excuse or another, I have pulled down the wall screen and shown a few of the scenes my sister and I saw on our trip around the world and ended up with a filmstrip on the life of Christ or one of Christ's parables.

ONE OF MY FIRST visitors was the local Buddhist priest. Naturally our conversation went to the relative status of Buddhism and Christianity in present-day Japan. He congratulated me on the progress Christianity was making in Japan. I expressed disappointment that the postwar influx into the churches had not resulted in more church members. Immediately he said, "But Christianity has nothing to be discouraged about. You Christians are on the verge of great success."

"Why do you think so?" I asked. "Certainly there is nothing in church statistics to confirm your word."

"Well," he pondered while tipping his coffee cup to see the three teaspoons of undissolved sugar, "Buddhism has reached its end in Japan, and there is very little chance of Shintoism ever satisfying the hearts of the people again."

Even at my insistence, he hesitated to say why his own religion, Buddhism, had reached a dead end. Outwardly it seems to have made a considerable comeback. But, since it is a religion of resignation and even Japanese women are not in a

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Miss Powlas has for many years served in the United Lutheran Church's Japan mission field. Recently she moved to Arao where new mission work has been started in conjunction with the Shion-En (Zion's Garden) orphanage.

PLENTY OF GUESTS AT COLONY OF MERCY
Children are eager students at Lutheran school

very resigning mood these days, he may be right.

THE DAUGHTER of this priest is a member of our little Lutheran church here, so I asked him if he resented his daughter becoming a Christian. "No," he said, "I have always felt there should be absolute freedom in religion. Many people ask if my Christian brother and I argue religion. We never have."

His tolerance was no more remarkable than his knowledge of Bible history. Having spent several years in India on research in Buddhism, he seemed to have covered the whole field of religions while there—especially Judaism and Christianity. As he left my door I handed him a copy of Lutheran Pastor Yamanuchi's popular book, *A Guide to Faith,* for all he seemed to need was a dynamic faith in Christ to free him from the bondage of being priest of a faith in which, I sensed, he no longer believes.

Another interesting guest was the older sister of one of my first students in Kumamoto. Her home had been used as a Lutheran preaching place for many years and she, two sisters, a brother and her mother were all baptized. As a young widow, at her non-Christian father's insistence, she consented to become the wife of a Buddhist priest with the stipulation that she be permitted to attend the Christian church. In the twenty-year interim I had met her at many Christian meetings. She always said, "I'm a good wife but not a good Buddhist. My husband is very tolerant. He understands." As a proof of his understanding he sometimes went with her to Christian meetings.

But when she came to see me this time she was discouraged with her double life. "It is hard to be a Christian alone in the atmosphere of a Buddhist temple," she said with tears in her eyes.

Often enough she had heard "Be ye not unequally yoked together—" It was

late to take a stand and say, "Come out from among them." Silently I laid her problem before the only One who is able to solve it for her. A copy of a devotional book lay on the table and my eye was directed to it with the assurance, "This is what she needs, a daily food for her daily strength." As I handed the devotional book to her I counseled, "Tell your husband I said to study this book with you, for it will help even a Buddhist priest."

A month later she came back much encouraged. "Both my husband and I are enjoying the book," she said. "My husband reads the day's devotions to me each evening after supper. He says it is a fine book." A Buddhist priest reading Christian devotions to his Christian wife in a Buddhist temple—how tolerant can a person get without losing identity with his profession?

THERE IS A TECHNIQUE to waiting on tables, I find. Japanese women tell me that if one serves this high-priced coffee with sugar it is not necessary to serve cakes. Thus many families of even moderate means achieve economy and delight their guests by serving two-dollar-a-pound coffee in preference to the native drink of tea.

Sitting around drinking coffee may sound hedonic but, aside from it being one of Japan's most honored aesthetic customs, there is nothing like a friendly cup of coffee for unlatching the floodgate of a troubled heart.

This community, made up of repatriates, war-widows, and a low-rent city housing project, seems to have more than its share of this world's troubles. The main cause appears to be an almost complete vacuum of religious culture. This is hard to understand because Arao is a city of 60,000 inhabitants, on the main railroad and highway between Hakata and Kumamoto. Not only is it very poorly served by native religions but no Christian denomination seems to have worked here before the war. During the last seven years the "Kyodan" has started a little church of thirty-six members, and three years ago Mr. Yoden, superintendent of Shion-en, started a Lutheran church in our Colony of Mercy day nursery here.

Doubtless many of the guests who have called on me have come out of a curiosity to see a foreigner, or to see the attractive bungalow I fixed up out of a gunpowder storeroom. The people tell me I am the first missionary this city has ever seen, and for that reason I suppose I am a kind of one-animal menagerie. But I think I sense a deeper reason for their coming —a hunger for something which they have read about but can't quite get hold of. So while I serve coffee I may be able to reach some of the leaders of this city who would never otherwise come into contact with the Christian church.

QUEST FOR TRUTH

Young Japanese want to learn

Something to Grow Into

By RALPH W. LOEW

Children get clothing a size too large so they can grow into it. They need a faith that is fully as challenging

WE WERE TRAVELING in New England one day a few years ago and came upon a marble shaft in the central square of the village. Dedicated to the memory of a 16-year-old boy, it bore the eloquent inscription:

A beautiful Youth
The heart of honor, the soul of truth,
The light and life of us all
Whose voice was blithe and a bugle call
Whom all eyes followed with one consent
The cheer of whose laugh and whose pleasant word
Hushed all manner of discontent.

NO ONE WAS ABLE to identify the youth for us, and the natives with whom we talked knew little of the inscription in their midst. But the words are there. Amid all of the headlines deploring the violence and rebellion of delinquents in our country, these words stand as the symbol and hope of each generation for its normal young people.

The average young person is the apple of the eye of thoughtful, concerned parents. The tragedy is that there are others. There really is a youth problem, a juvenile delinquent problem, a rebellion of violence among some young people. The news accounts of vandalism and violence can't be laughed off as just one of those things that happen in every generation. It does happen in every generation; but there's a difference now. Youth has equipment, methods, a highly complicated society in which to express its rebellion and the results are tragic.

ALL OF THIS SERVES to point up the certainty that something has happened to all too many homes. It isn't in any particular financial or social bracket. Delinquency, or failure to develop a sense of family spirit, is not conditioned by finances. Relaxed, healthy and wholesome young people live in every type of social setting.

Family health depends on an attitude, a willingness to discuss, to understand, to live so openly with one another that there is a continuing and growing pattern of intelligible action. Some parents never leave their children. Some leave them often. Some children have all manner of conveniences. Some have none. Within certain bounds, none of these situations is the determinative one. It is what happens between the parents and the children when they are together—the way they face problems, the way they look toward one another makes the difference.

The situations are all too complicated to generalize or to come up with easy solutions. We can all try to be the kind of persons individually and socially, privately and publicly that any young person can imitate. That's primary and applies to every one of us whether we have families of our own or not.

Recently a man denied a request for funds for a youth program with the easy shrug, "I have no sons, why should I be

interested?" Why indeed, except that these persons will be the first to decry juvenile problems? When vandalism occurs, it doesn't select the places for its rebellious ruin.

A FEW YEARS AGO, Hopalong Cassidy was scheduled for a public appearance in Washington, D. C. His numerous fans were on hand. Something happened, and the widely-publicized hero failed to appear. One youngster, in disgust, was seen tearing up his uniform. Suppose that were a parent, or a church, or a leader that disappoints. Then the uniform that is torn up results in tragedy. The "crazy-mixed-up kids" that we hear about are usually those who have been given no pattern or security by which to handle the increasing pressures that are being placed upon youngsters.

Said Eleanor Wilson McAdoo, "Even when I was a little child, I was conscious that I was I because of him," looking at her distinguished father, Woodrow Wilson. Fortunate that person—and it ought to be the birthright of every child—who can look to his parents and his elders in that sense of emulation and pride.

SO IT ISN'T JUST the restoration of the woodshed, or curfews that we need. These and other methods have to be discussed. We shall still need special courts and special institutions. We shall have to have many more constructive programs. Most of all, we shall have to have the courage of an understanding faith.

Many a mother has bought clothing just a bit too large for her growing children with the explanation "They'll grow into it." This is the time to give young people a faith so big, a confidence so great, a health so sustaining that they need never forsake what they have learned but rather, as growing minds and lives, "grow into it." The youth who is the heart of honor, the soul of truth will be one who has found the guidance and inspiration necessary to "grow in wisdom and stature and in favor with God and man."

IF OUR HOMES and our education were right, every young American would ask before choosing his life work, "Where am I needed most, and what is the best way in which I can help the world?" . . . Every college should have a good course in geography taught from the point of view of world need; then college students could find out where they are going to fit in by studying this world need.

—FRANK C. LAUBACH in *Channels of Spiritual Power* (Revell)

SOME CONSCIENCES are free as a stray dog is free. A stray dog, having no master, will likely follow any passer-by who whistles to it. Similarly many persons fall in behind any passing prejudice or whistling crowd. Such are the persons of whom mobs are made. Such are the pliable weaklings who play into the hands of demagogues and dictators and rabble-rousers. Paul believed that a conscience becomes truly free only when it is following the highest Master it can know. Then it is free because it is fulfilling the function for which it is given.

—RALPH W. SOCKMAN in *The Whole Armor of God* (Abingdon)

"GOD WENT TO A LOT OF BOTHER FOR ME"

By VILLETTE AAGESON

A lad with an inquiring mind and a growing faith reached some valuable conclusions about religion

HE WAS ONLY four years old, and because of the marvels of television, he had just had the tremendous experience of seeing a buffalo born.

He rushed to his mother, flushed with the excitement. "Mom!" he cried, "I suppose that's how I got borned! How did God make you into a buffalo cow?"

Mother smiled and said, "Silly! Are you a buffalo? Would I be a buffalo cow?"

The boy persisted with his questions and finally she told him that God had given to his daddy a precious seed which he planted in mama to make a little boy.

"Jeepers!" the youngster beamed happily, entirely satisfied, "God went to an awful lot of bother for me!"

QUITE SUDDENLY he was seven. And now he asked how God could be 3 in 1, like oil. Mother said, "Let's ask the pastor about the Holy Trinity."

The pastor said, "If you don't mind, I'd like to defer my answer to the next class. It's a very good question, you know, and I'd like to prepare an explanation."

At night in the bedtime hour when the lights were low, the boy whispered, "Mama! Didn't the pastor know why God is 3 in 1? Without studying up on it first?"

Mother explained, "Pastors have a great responsibility. They must be sure you really understand. He will tell you all about it next week, honey, but right now, get out your little slate!"

THE BOY SAT UP QUICKLY. It was always fun to put off going to sleep. But what mother had to say did not take long. She took a piece of chalk and drew a circle, a big one, smooth and round with no beginning and no end. Then she gave to her son the piece of chalk. "At the top," she instructed, "write 'God.' Now at about 5 o'clock, write 'Son'—and over here at about 8, write 'Holy Ghost.' You see," she continued, "God, our father and our creator is and always was. God, the Son, and our Saviour, is and always was. God, the Holy Spirit, is and always was."

The little boy looked at her. "But why did you make a circle?"

"Because," she assured him, "there is no beginning and no end to God. Through his Son who came down and lived with us we learn to understand him, and

through his Spirit we are able to work for him."

"No beginning and no end!" The small one marveled. "Maybe I always was, too!" He snuggled down under the covers happily and mother put the slate away.

IT'S VERY IMPORTANT to be twelve years old and reach the age of decision. Here is a text to ponder, "You also are witnesses—because you have been with me from the beginning." The boy has called his mother's attention to it. To him the meaning was not clear.

Ever since his first day at school this lad faced more temptations and greater hazards on his way to school than his grandfather was apt to meet in a lifetime. Religion had not been forced down his throat like a dose of castor oil, administered simply because it was good for him. No one had ever said that he must go to church, but he was always there. And he saw a great many things. Now he was questioning his parents. "What do you think Jesus meant by this—'ye also are witnesses?' "

Dad spoke up promptly. "In this day and age going to church regularly is witnessing for Christ. People see you go and know you must believe."

"I won't buy that, Dad. A lot of people see the ones who go to church and figure, 'well, if that guy's in, I'm glad I'm out.' "

THE AGE of decision. What adult eyes can meet these strong-minded beacons of evangelism? Who says a child cannot reason? He speaks once more and fervently. "The way I get it, Mom, it's like that magazine you're reading. You'd be uncomfortable without it. You've subscribed to it for so many years, and you'd feel the same way just missing church on a Sunday! But just subscribing to your religion isn't witnessing for Christ. Guys like us—born in the faith—we've been in on this thing from the beginning—and more is expected of us!"

He's out the door now, ball, bat and glove in hand. But he pops in his head once more to say, "The thing is, a guy hasn't got a religion if he's too bashful to speak up and talk about it!"

THE MOMENT HAS FLED and again the years have passed. At sixteen, a boy is rather critical of his elders. Maybe he has a right to be. Exposing himself reluctantly to his Latin textbook, mother is startled to hear him say, "Every stoic was a stoic, but in the Christian world, where is the Christian?"

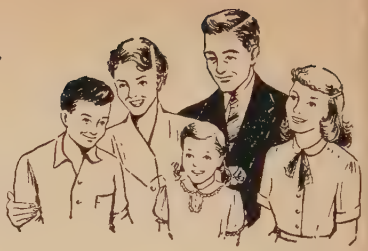
"Come to think of it," he adds, "if you use the word Christian, as an adjective, that is, you aren't talking about anything! Who's enough like Christ to be described as a Christian? There isn't even a Christian church!"

He slams his book shut and walks out the door. Whether he has been doing his homework or not, he has been thinking. It's pretty shattering to be around anyone who does any thinking. The process is somewhat rare, and the results are often startling.

"That sermon for Sunday—I saw the title on the bulletin board!" He's back again. " 'Strengthening Our Convictions.' If you've got a conviction does it need any strengthening? But who's got any?"

MOTHER TURNS to the Bible and reads aloud a little sadly, "This people honors me with their lips but their hearts are far from me. In vain do they worship me, teaching as doctrines the precepts of men."

"But not you, Mom!" The boy is smiling. "God went to an awful lot of bother for me."



Time for Many Things

KAREN HAD BEEN in her room for quite a while. The silence made me think she might be studying. Hesitating to break in with talk of weekend plans, I paused in the doorway. She was studying, all right —her reflection in the mirror.

At sight of me she jumped, then laughed. "Caught me that time. Well, how do I look with eyebrow pencil?"

"Like an owl. Exactly like an owl."

"No, I don't. It gives life to my eyes."

"If I thought you were serious, I'd lock you up somewhere." I decided to try flattery. "But I know you have too much good sense to make a little idiot of yourself. You're a very sweet young girl, so let it show instead of trying to look like a three or four times divorced movie star."

"Movie star? So you really think I look like a movie star? Oh, all right, mums," she put her arms around me in a quick hug, "I was only teasing. I've got a few brains, after all."

SHE TURNED back to the mirror. "I just wanted to see the effect. Was there something on your mind, Mrs. Melton?"

"Yes, there was. I wanted to talk to you before you got around to making any plans for Saturday. That's the day of the scout picnic and families are invited. Naturally, for Pete's sake and because your dad is interested and Susie loves those things, I thought—"

"Did you mean to make a pun? For Pete's sake," she mimicked, "don't act as though you were asking me to go on a mission behind the Iron Curtain! Of course, I'll go with the family. Want me to bake a cake? That new recipe we learned in school is easy."

"Why," I tried not to show my surprise, "that would be just fine." Lately Karen has been so aware of the difference in her age and the ages of Susie and Pete that doing things as a family has become a little difficult. Even last year she was objecting to being included in Pete's doings.

"By the way, not that it makes any difference to me but I was just wondering, do we eat with the rest of Pete's patrol the way the cubs used to do things by dens? I want to know how big to make the cake."

AND AS QUICKLY as that, the static cleared. I was, as Chuck Mawson would say, on the right wavelength. Frank Tomaselli, who has been in Karen's class since fourth grade, is Pete's patrol leader. That changed the picture completely for her. "I don't know," I replied honestly, "but there will be a campfire where each patrol will do stunts or sing songs. I think it will be fun."

"So do I, in a way. And as little brothers go, Pete is rather cute. If he wants us to come, I'm glad to do it."

"I'm glad you feel like that about it," I gulped and fled. I wished Dan were there to share my amused amazement, but he hadn't come home yet. Even when he did come home there wouldn't be much time for conversation since he would have to leave early to take a group to the LWA rally. Not that it really mat-

tered, for it is silly, I suppose, to share every little incident as we do.

I CHECKED on the pie in the oven which seemed to be browning nicely. As soon as it came out, the casserole could go in again. While I set the timer to remind me of my next step, I thought of what Pastor Ittel said about our idea of time being a necessity of this world only. Thinking about it gave me rather a creepy feeling. So much of my life centers around the clock that I'd surely feel queer without it. It's hard to imagine an existence that isn't split up into just so many hours.

Time to get up. Time to cook breakfast. Time for Dan to go to work and the children to school. Time for getting my housework and marketing done. Time for meetings at the church. Time for devotions—my own and with the family. Time to make calls for the church. Time for this reading or that pleasure.

And in big bites, time to grow up. Pete's new aggressiveness, as well as Karen's endless prinking, are all signs that time is marching on. Sometimes I can hardly believe these big children are mine. Then when the thought overwhelms me, I tend to cling to Susie who is still small enough to be babied a little, unless, of course, that's her day to be a big, bold cowboy.

THE PHONE RANG but I never answer it when Karen is at home since the calls are for her twice as often as for me. This was no exception. "Yes, Barbara! What have you been doing all afternoon?" It was just an hour since they separated after school. "Um-hm! I did, but it didn't look too good. Mother said 'like an owl.' Go on and laugh, you won't look any better!"

There was a long pause at this end as Barbara went into action. Then, "Oh, I'm sorry. We're going on that scout picnic . . . 'Fraid not. You know how the family's gotten about our all doing things together. You'd think we were Siamese twins or something . . . Oh, I know. Yours is just as bad. But I don't really mind. You know who will be there, so—"

SUDDENLY AWARE that I was in the kitchen, Karen dropped her voice so that all I heard was a series of murmurings and giggles. In less than the usual time, she hung up and came searching for me. "Hope it was all right to tell Barbara her mother could count on us to bring potato salad to the Luther League potluck supper?"

"Yes, indeed. I'm just glad you told me ahead of time instead of springing it on me at the last minute. But I wouldn't have thought there was anything so funny about potato salad as to make you girls giggle like that."

"You want me to tell you what we were talking about, don't you? Too bad it's private!"

SHE FLOUNCED OFF laughing and I turned back to the salad greens I was fixing. I've heard mothers say, "My daughter tells me everything, just everything." Maybe I should envy them but I don't. I remember too well what fun it was to have secrets, quite unimportant ones but exciting because no one else knew about them. Even grown-ups like to feel they know something other people don't, I find. In fact, I like it now and then myself!

Makes me wonder whether people are ever completely grown-up no matter how much time they spend in this world.

I was so lost in thought that when Dan called from the back door, "Hi, beautiful! Have I time for a haircut before supper?" I positively jumped.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

New family unit

QUESTION: Our daughter was married a year and a half ago. Her husband is an excellent man—friendly, industrious, and dependable. Elaine was always co-operative and helpful. They live less than ten miles from us, but they seldom visit us —hardly more than once a month. We go to see them more often, and we are always kindly received. But a great change has taken place. There is a coolness which I can't understand. Elaine no longer seems like our daughter. There is a certain secretiveness—she doesn't tell me things as she previously did. We used to talk over our affairs together, but now there seems to be an invisible but very real line beyond which no one ventures. When I try to do so the response is very reserved. They no longer seem very much interested in us, or in what we are doing. My husband doesn't seem to think much about it—just takes everything in a matter-of-fact way. How can we overcome this situation and have things more like they formerly were?

REPLY. Things will not again be as they were—they shouldn't be. There are various times in life when we have to appraise a situation, find new directions, and proceed to reform our ways of thinking, feeling and doing. This is one of them—one of the most important ones. As you make this adjustment you will find life just as satisfactory as ever—perhaps even more so—and your relations with the young couple will be just as fine, but decidedly different. That is normal change and real progress. Here are a few suggestions:

1) You need emotional weaning—undertake it at once. Cease leaning so heavily on your daughter for support, recognition, attention — or worship. Otherwise you will be a hindrance to her and her husband. Be more independent, and team up more closely with your husband.

2) Recognize the new family unit as one which must be self-determining. Each of them must give supreme affection and loyalty to the other—their interests must center in their own new household and marital unity. They must have their own friends and their own ways of living. Know your place.

3) Be glad the young couple can go it alone, meet their problems, live together in harmony, and grow in marital love. Refrain from prying into their affairs. Each household has to be free and independent to a large extent. Only so can their relationship with you be wholesome. But stand ready to help in any emergency in every possible way.

4) Recognize that henceforth your daughter belongs to a new family unit. Think in terms of the relative self-sufficiency of your husband and yourself. Find new things to do, new interests to occupy you. Cultivate your friends and find new ones. Learn new skills and visit new places. Life has a great deal to offer.

DR. RUDISILL, secretary for adult education on the staff of the ULC Board of Parish Education, has been writing a question-and-answer page in "The Lutheran" for a dozen years. Before becoming a parish pastor he was an instructor in psychology at the University of Pittsburgh, and from 1934 to 1940 president of Thiel College.

BOOKS

The Bible and Sin

Hardness of Heart. By E. LaB. Cherbonnier. Doubleday. 188 pages. $2.95.

Here is another book in "The Christian Faith Series," designed to take advantage of the current interest in theology by presenting the works of "major thinkers" to the intelligent general reader.

Hardness of Heart is the first book of Cherbonnier who is a professor at Barnard College and Union Seminary. His philosophical mind is used to excellent purpose in this "Contemporary Interpretation of the Doctrine of Sin."

His thesis is that the biblical understanding of sin is relevant and indispensable to the problem of our day. He contends with convincing evidence that the unified biblical conception of sin as "idolatry or misplaced allegiance" is based squarely upon the fact of freedom. Thus he attacks both the *"moralistic"* view, which regards "sin as the violation of given rules and standards" and the *"dismal"* idea of "sin as some intrinsic defect in human nature." The error common to both orthodoxy and humanism is the "failure to appreciate the fact of human freedom."

In Part I, "Man, the Religious Animal," the author argues effectively that "consciously or otherwise, everyone has a definition of sin, and the proper question is not whether to use the word, but, rather, *which* conclusion of sin is correct."

In Part II, "Partial Eclipse of the Biblical Understanding of Sin," Prof. Cherbonnier clearly proves that the specifically biblical version of sin has been partly obscured by "the intrusion into Christian thinking of two pagan" concepts. The unfinished task of theology is "to disentangle itself from these two alien versions." The church has been saddled with a perennial dispute, as unnecessary as it is unproductive, between two false alternatives, "faith or works."

The Bible fulfills "the legitimate" intention of both Augustine and Pelagius and the "facts of everyday experience" vindicate the Bible," the author asserts. In Part III, "Validation of the Biblical Understanding of Sin," two chapters deal with "Augustines's and Pelagius's Intentions Fulfilled." Neither Augustine nor Pelagius broke sufficiently with an unbiblical definition of sin to resolve the debate between them.

Life confronts us, according to the Bible, with a decisive, "Choose the true God and live, or choose a false God, and perish!" The chapter on "The Hidden Gods of Cynicism," states how men to no avail, try to escape this choice in cynicism, revealed in the glorification of rebellion, and iconoclasm for their own selves; in the unprincipled pursuit of sex for its own sake; in the glorification of money, as a means to prestige, security, or "gracious living"; and in despair, "the abyss of nothingness," conjured by the existentialist philosophers. It is a fatal misunderstanding to conclude that therefore money, sex., etc., would be "resolutely forsworn." No indeed, affirms our author—"All the good things in life were intended by God for man's use and enjoyment. Only when they become ends in themselves, or when they are put to the service of wrong ends are they destructive."

In the final chapter, "Hearts of Flesh," we are shown that repentance, forgiveness, and life in community, the church, are the only answers to man's deep need. "The redemption which the church offers to all men is deliverance from bondage to the idols which blinded and enslaved them."

There are so many ramifications of thought, exegetical insight, and pertinent allusions to the entire life of men in this significant book that every alert pastor, teacher of Bible classes, and every person who wants an intelligent grasp of the human situation should try to digest it!

Albany, N. Y. MORRIS C. SKINNER

Something About Saints

The Meaning of Holiness. By Louis Lavelle. Translated by Dorothea O'Sullivan. Pantheon Books. 113 pages. $2.75.

This work, originally in French, belongs to the class of literature known as mystical theology; and this is no easy area to explore. The author gives a perceptive account of four heroic and courageous souls—St. Francis, St. John of the Cross, St. Teresa of Avila, and St. Francis de Sales—who in their times explored new frontiers in the world of the spirit, and made their contributions to the solution of problems of the spiritual life.

In the lives of these spiritual adventurers the author discovers various aspects of the "interior conversion" which distinguished them: nature as the "language in which God speaks to us" (St. Francis); "the ascent to the supreme heights of contemplation," as seen in St. John of the Cross; the attainment in practice of "the perfect union between action and contemplation (Teresa); and, the relation of will to love, as demonstrated by Francis de Sales.

The separate studies are prefaced by an essay, "On Holiness," in which the author investigates the qualities of saintliness. A saint is one of superior holiness; holiness appears in all that he does; he "transforms life for us into a perpetual miracle which, without disturbing in any way the natural order of things, shines through that order and reveals itself to us." There is a potential saint in each of us: "Our duty is simply to do our best to keep the saint in us alive." Passages such as the above reveal the background and the level of discussion.

The definition of "saint" lies beyond that which we find in the New Testament. The tension between the individual Christian and "the saint" is partially dissolved by the section dealing with "the saint in each of us"; but the tension remains.

Some readers will be reminded of the danger of discussing religious subjects without much reference to the New Testament. And yet there is something to be learned from those who in their own ways were deeply committed to God—even at the risk of individualism and eccentricity—and who sought in all things to "walk in the light" as they beheld it.

The book is published with official Roman Catholic approval. But it will doubtless be received with favor in circles beyond that church. It is a very sensitive, well-written study, which will prove suggestive and profitable to those who come to it with a sympathetic and inquiring mind.

GEORGE R. SELTZER
Philadelphia Seminary

We Are in Trouble

Report to the Creator. By Jerome Ellison. Harper. 246 pages. $3.

"To the Creator of the Universe: . . . We of earth are in a serious predicament. This document undertakes to report the situation to You in the hope that something can be done."

To describe our plight, Mr. Ellison (author, journalist, editor) becomes Mr. John Doe, average American "who believed, lost, fell, rose again, doubted and yet believed again."

He traces his situation through childhood, war, the depression, marriage, alcoholism, parenthood, divorce, another war, Alcoholics Anonymous, psychiatric failure, a return to church, restored faith.

The cause of earth's predicament is stated: ". . . the trouble with the world is that too many people are too much like me." The resolution is promising: in this age of fear and anxiety, America still has a chance to lead the world to peace if it becomes aware of the Creator's will.

By adding moralizing touches to meaningful recollections, Mr. Ellison becomes a modern St. Augustine confessing the sins of his generation to "the Creator."

Philadelphia ALBERT SCHRUM

Why You Say It. By Webb B. Garrison. Abingdon. 448 pages. $3.95.

Origin and early meaning of about 700 common words and colloquial phrases, including 40 regarding religion and worship.

GEORGIA-ALABAMA

Merger with Mississippi Synod Is Approved by All

By PAUL J. RENZ

ATLANTA—Merger with the Mississippi Synod was approved unanimously at a special convention of the Georgia-Alabama Synod. The meeting was held at Peachtree Road Church, Atlanta.

The merger had been proposed by the Mississippi Synod at its 100th convention last May. The executive committee of the Georgia-Alabama Synod adopted a resolution in August suggesting the proposal be accepted, and setting Sept. 14 as the date for a special synodical convention to consider the matter.

In approving the executive committee's recommendation, the Georgia-Alabama Synod also authorized the committee to work out details of the merger with the executive committee of the Mississippi Synod. Dr. Franklin Clark Fry, president of the United Lutheran Church in America, is to preside at the joint session of the two executive committees.

The Rev. Wade Koons of Jackson, Miss., spoke in an unofficial capacity and answered questions.

Other actions at the convention included an additional appropriation for strengthening the work of missions within the bounds of the synod. Synod President Charles E. Fritz presided over the meeting. The Rev. Vance Daniel served as chaplain.

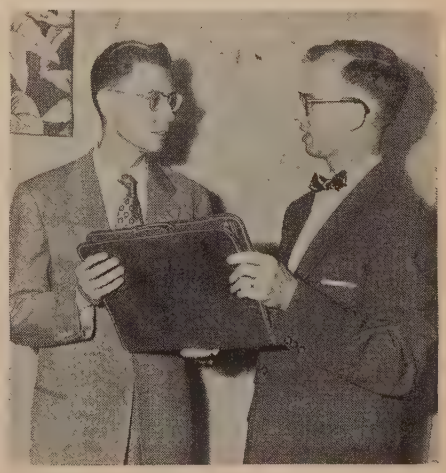
New ministers, received since the last synodical session, were introduced. They are Pastors R. H. Kepley, Marlow Parish, Ga.; Ernie Parrish, mission developer, Athens; supply pastor, Elberton, Ga.; Robert E. Lee, Church of the Redeemer, Atlanta, Ga.; and Richard M. Langsdale, Good Shepherd, College Park, Ga.

ILLINOIS

Pastors Look at Goals Ahead At First Ministerial Retreats

By JOHN E. COOPERRIDER

CHICAGO—Ninety-three pastors of the Illinois Synod gathered for two days of "soul-searching and self-examination" at two pastors' retreats held at Pere Marquette State Park, Sept. 8-9, and the Bishop McClaren Center, Sycamore, Sept. 12-13. Thirty-nine pastors from the Southern and Central Conferences met at the park; 54 from the Northern and Chicago Conferences at the center. These were the first such retreats held by the synod for pastors.



BRIEFCASE for ambassador of faith was presented by Frank H. Bretz on behalf of St. Mark's Church, Dubuque, Ia., to congregation's former pastor, the Rev. William H. Swarbrick (left) as he left church to become one of ULC's regional directors of evangelism. His territory: three synods in seven midwestern states.

ILLINOIS . . .

The Rev. Luther C. Mueller, secretary of synod and pastor of Trinity Church, Harvard, led the pastors at both meetings in a three-part examination of "My Yoke, My Spirit, and My Zeal." "It becomes necessary from time to time to examine ourselves to see if we are the kind of undershepherds God wants," he said. His study preceded a service of public confession led by Dr. Harmon J. McGuire, president of synod.

The Rev. A. Howard Weeg, synodical secretary for evangelism, presented the evangelism programs of both the synod and the ULCA for the next two years, stating that the purpose of both programs is not first to bring in new members. "That's a by-product," he said. "The real purpose is to get everyone at the work of witnessing. Jesus prophesied, 'Ye shall be witnesses.' "

Assisting in his presentation were Pastors Alfred H. Stone of First Church, Decatur; William A. Hover of St. Mark's Church, St. Louis; J. Stephen Bremer of St. Mark's Church, Chicago; and Delno M. Sahs of St. Timothy's Church, Skokie. Each presented a paper on the work of the pastor in the evangelism program of the church.

The Rev. William E. Kmet, pastor of the Church of the Good Shepherd, Oak Park, and chairman of the synod's stewardship committee, presented the new stewardship materials prepared by the Lutheran Laymen's Movement with suggested uses, and also led a discussion concerning the new "Sector Project for Stewardship." Assisting him were Pastors Donald Krueger of First Church, Beardstown; Herbert C. Peterson of Luther Memorial Church, Springfield; Ray C. Shawl of Our Saviour's Church, Riverdale; and Clarence C. Warfel of Grace Church, Sharon, Wis. These men told of the enthusiasm engendered in their congregations as a result of the "sector project," which, according to Dr. McGuire, has now been adopted by 63 congregations in the synod.

The second day of the retreat was given over to a morning watch and Bible study led by the Rev. George J. Curran, pastor of St. Paul's Church, Dixon, and the service of Holy Communion, led by Dr. McGuire.

More than 200 persons attended the opening-day service at Chicago Seminary, Maywood, Sept. 6. The Rev. Walter Wick, president-elect of the Indiana Synod, was speaker. Thirty first-year men, and 10 transfers and M.A. candidates enrolled to bring the on-campus enrollment to 101, the same as it was last September.

Dr. A. N. Gopal, president-elect of Luthergiri Seminary in India, and former president of the Andhra Lutheran Church, has enrolled at the seminary for a year of study.

More than 100 persons attended the kick-off meeting for the 1955 Illinois All-Lutheran Food Appeal in Chicago. Dr. Paul C. Empie, executive director of the National Lutheran Council, reported that this area gave $82,000 in cash and commodities last year. Goal for this year's appeal is set at $100,000. The appeal will be made to rural Lutherans in 65 counties.

Martin Luther is returning to Chicago, this time to the churches. Many Chicago churches

PRESIDENTS in merry mood: Elected president of New Jersey Luther League at Ocean City convention, Donald Schneider (center), Ascension Church, Haddon Heights, is being congratulated by LLA President Malcolm Minnick and outgoing LL president of New Jersey, Miss Elizabeth Fenner, of Englewood.

NOBODY WAS MISSING when the 323 children attending vacation church school at Frederick Church, St. Thomas, Virgin Islands, were told they would have their picture taken. A pyramid of shining faces lined up before camera. Pastor James G. Amos (extreme left) directed staff of 25, with Assistant Pastor George Handley. Ninety per cent of pupils were Lutherans.

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will show the film during Reformation Week. The Lutheran Council of Greater Chicago is planning an overall program of publicity.

The Luther League of Illinois elected the following officers at its convention at Carthage College: Robert Walters of First Church, Decatur, president; Audrey Lutz of St. Mark's Church, St. Louis, vice president; Virginia Sorensen of Gladstone Park Church, Chicago, secretary; and Julie Lentz of Trinity Church, Carthage, treasurer. The convention voted to continue the League's "Grass Roots Program" in 1955-56. Training sessions for "grass-rooters" were scheduled Sept. 30-Oct. 1 at Carthage College.

There were 319 campers and 71 staff members at the four-week Northern Illinois Lutheran Youth Camp this summer, according to the Rev. John E. Cooperrider, director.

St. James' Church, Harvel, the Rev. William J. Nye pastor, celebrated its 75th anniversary. Dr. Ezra Keller, pastor emeritus of St. Paul's Church, Hillsboro, and the Rev. Leroy F. Weihe, superintendent of the Nachusa Lutheran Home for Children, were speakers.

Hope Epiphany Church, Chicago, the Rev. Albert T. Erickson pastor, dedicated a newly built parsonage located next door to the church.

Mr. Roy L. Fosberg, for 24 years treasurer of the Illinois Synod until retired by constitutional age limitations, was recently appointed by the synodical executive board to continue in this capacity for one more year. The person elected to succeed him last spring declined the office.

Miss Lida Neal, member of Calvary Church, Louisville, Ky., and a 1951 graduate of Wittenberg College, became parish worker at Resurrection Church, Franklin Park, the Rev. Samuel L. Besecker pastor.

ILLINOIS . . .

Ralph Anderson, William Nielsen, and Richard King of First Church, Decatur, and Robert Keopke of Westwood Church, Elmwood Park, were awarded the Pro Deo et Patria Award in scouting.

RESIGNATIONS: The Rev. Paul T. Hersch resigned as pastor of Trinity Church, Carthage, Aug. 21, to become pastor of the St. Paul's-Ware's Grove Parish, Hillsboro. The Rev. Arthur R. Seyda resigned as pastor for Lutheran students in the Chicago area, Sept. 15, to assume the pastorate of Church of the Nativity, Philadelphia. The Rev. Clyde R. McCormack resigned as assistant pastor of First Church, Columbus, Ohio, Oct. 1, to become pastor for Lutheran students in the Chicago area.

The Rev. Cranston R. Gesell resigned as pastor of St. James' Church, Vandalia, Sept. 30, to become pastor of Grace Church, Muscatine, Iowa. The Rev. Roy B. Setzer resigned as pastor of Memorial Church, Louisville, Ky., Oct. 1, to become pastor of Mizpah Church, St. Louis. The Rev. John Peterson resigned as pastor of Ascension Church, Chicago, effective Oct. 16, to become pastor of Our Saviour's Church, Arlington Heights.

St. Luke's Church, Park Ridge, Dr. Walter D. Spangler pastor, opened the fall series on the program, "Faith of Our Fathers," produced on WGN-TV, Chicago. Dr. Spangler preached on two Sunday evenings, Oct. 2 and Oct. 9.

MARYLAND

Evangelism Is Topic At Pastoral Retreat

By LLOYD M. KELLER

BALTIMORE—Evangelism was theme of a two-day retreat sponsored by the Baltimore Lutheran Ministers' Conference at Jolly Acres Sept. 19-20. Three Lutheran bodies, ULC, AELC, and ALC, were represented by 50 ministers from the Baltimore area. Dr. T. A. Kantonen, professor of Hamma Divinity School, Springfield, Ohio, was a guest at the retreat and gave three lectures on evangelism.

The Maryland Synod broke ground at a site in the 7600 block York Road, for the new Maryland Synod office building.

Dr. John C. Stuff resigned his pastorate at St. Luke's Church Sept. 1 to become assistant pastor-superintendent of the National Lutheran Home for the Aged at Washington, D. C. He was installed Sept. 18.

The Rev. Roger M. Singer resigned as pastor of Luther Memorial Church effective

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next Jan. 1, to accept the call of the Board of Foreign Missions for service in Hong Kong, China. The Rev. Donald W. Sanner has accepted a call to St. Paul's Church at Lutherville and was installed Sept. 11.

The Maryland Synod Brotherhood held its annual retreat at Camp Nawakwa Sept. 10, 11.

Mr. and Mrs. Charles Hoyle, mission surveyors for the Board of American Missions, have been surveying six fields on the territory of the Maryland Synod during July and August.

Church of the Reformation laid the cornerstone of a new church on Aug. 14. President of Synod J. Frank Fife preached the sermon.

PENNSYLVANIA

Social Mission Board Favors Liberalized Assistance Laws

By VIGGO SWENSEN

HARRISBURG—Approval of legislation liberalizing the Public Assistance laws of Pennsylvania was expressed by the board of synodical social missions of the Central Pennsylvania Synod in September.

The board acted on the recommendations of its social action department, the Rev. Cleon F. Prowell, Harrisburg, chairman. Chairman of the board, which represents over 200,000 Lutherans in central Pennsylvania, is Luther Redcay, Selinsgrove.

Three bills were reviewed. They would liberalize the residence requirement for public assistance applicants, would eliminate the present requirement that an alien must have declared his intention of becoming a naturalized citizen before 1944 in order to be eligible for public assistance, and would increase public assistance grants to persons who require nursing home care which cannot be secured because of the limited amount of the present grant.

The interdenominational Ministerium of Greater Harrisburg approved at its September meeting the United Fund program for

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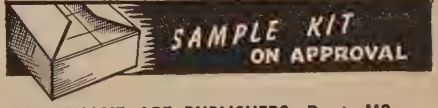

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1956 and voted to support the Social Service Exchange. The latter serves as clearing house for needy persons in inter-county and tri-county work under the United Fund. The Rev. Cleon F. Prowell, St. Mark's Church, West Fairview, was installed as vice president of the Ministerium.

The Pennsylvania Council of Churches' first full-time secretary of evangelism, the Rev. Kermit L. Lawton, began his work Sept. 1. For the past eleven years he has served as pastor of the Madison Avenue Baptist Church, Albany, N. Y. He will supervise interdenominational evangelistic enterprises and direct the institutional chaplaincy program of the Council.

Oscar Lingle, a Lutheran layman and vice president of the Pennsylvania Council of Christian Education, will present attainment and growth awards to the county associations at the council's 92nd State Sunday School Convention in Sunbury, Oct. 11-13. The Council represents 19 denominations with a membership of over three million members. Two basic questions will be faced by the convention, Mr. Lingle indicated: How can the churches in America meet the spiritual needs of 200,000 families that move into new communities each week; and how can the churches recruit and train 12,000 new church-school teachers each week?

Paul I. Folkemer, past Lutheran Laymen's Movement president, addressed the Harrisburg area Brotherhood Central Sept. 8 in Memorial Church. "Many people are unhappy because they don't give enough to the Lord," he said. "They should give, not until it hurts, but until they feel good!" Brotherhood President Spencer Arnold announced plans for the Reformation service at which Dr. Edwin Moll will speak.

The planning commission of Bethlehem Church has been authorized to obtain plans and specifications for the relocation of congregation and construction of a new edifice and Christian Education building. The present pastor, the Rev. Robert L. Lang, Jr. came to Bethlehem from Trinity Church, Altoona, last April.

The council of Messiah Church expects to take action in the near future to recover property damage caused by the improvement of adjacent state property . . . Mrs. Dorothy B. Pomraning became the first director of Christian education of Zion Church in August. A graduate of Hood College, she was one of the first women to complete the training program in Christian education at Gettysburg Seminary.

Division of Conference Area To Dominate Convention Debate

By ROBERT G. SANDER

JOHNSTOWN—Will the Allegheny Conference request the synod to divide its territory into two parts? This is the most important question at the annual convention of the conference in St. Luke's Church, Rockwood, on Oct. 22. Other matters before the convention concern the employing of a social worker, and budgeting, remitting, and distribution of conference funds.

When the Central Pennsylvania Synod and the Pennsylvania Ministerium approved realignment of territories at their conventions in 1953, the Allegheny Conference asked the Central Synod that it be permitted to remain intact. This permission was granted. The formal synod motion read: "That synod approve the realignment of the territory of synod in accordance with the plan as set forth above except that the Allegheny Conference be permitted to remain *for the time being* as presently constituted." The plan as "set forth above" called for eight conferences. But since no change was made in the Allegheny Conference, only seven conferences were formed.

Some in the conference now feel that time has come to ask the synod to divide the territory into eastern and western parts. At their convention in First Church, Altoona, on Oct. 13, missionary societies of the Allegheny Conference will act upon a recommendation which, if passed, will in effect recognize for their purposes a division of the territory into East and West Allegheny Con-

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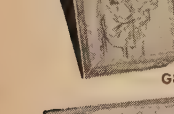
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ferences. With Johnstown and Altoona District Luther League groups already existing, a division in the conference would not affect the functioning of young people's work. Regular annual meetings of Johnstown and Altoona district leaguers have not been held.

Division of the conference was held up in 1953 because it was feared that a divided conference might bring divided loyalties in support of the two conference institutions: Camp Sequanota, located near Jennerstown, and the Allegheny Home in Hollidaysburg. There was also fear that a division would lead to the curbing of conference powers and the "centralizing" of synodical powers.

Whether these and other reasons will hold up division of the conference now will be determined in part at the forthcoming convention. According to the plans for a division made in 1953, the new East Allegheny Conference would be composed of 73 congregations, or 39 pastoral charges, in Blair, Bedford, Clearfield and Huntingdon counties representing 19,823 confirmed members. The new West Allegheny Conference would include 71 congregations, or 39 pastoral charges, in Cambria and Somerset counties representing 19,768 confirmed members.

Speakers at the conference missionary societies convention in Altoona will be Dr. Fred Coleman, missionary on furlough from India; Mrs. C. W. Hauser, Harrisburg, and Mrs. H. L. Crist, synodical president. A special "love gift" for the Sanoyea nursery in Liberia will be received.

First Church, Tyrone, celebrated the 50th anniversary of dedication of its church building in September. The Rev. C. Edgar Koehnlein, the Rev. Herbert G. Hohman, both former pastors, and Mr. M. Jack Morgan of Allentown, a son of the late Dr. Edward M. Morgan, also a former pastor, spoke. Henry George Springer is pastor.

The Rev. Edwin M. Clapper resigned from Grace Church, Altoona, to accept a call to Grace Church, Red Lion, effective Sept. 15. The Rev. Charles W. Aurand has resigned from Grace Church, Sunbury, to accept Lilly-Gallitzin charge effective Oct. 1.

Rural Churches Challenged To Meet Needs of Their Time

By DONALD G. RAUP

LEWISTOWN—The future of the Lutheran church in rural America depends on the effectiveness of its evangelism program, Pastor E. W. Mueller told 160 ministers and laymen gathered for the rural life conference of the Central Pennsylvania Synod at Susquehanna University, Selinsgrove, Pa. Pastor Mueller, assistant to the executive secretary in charge of rural life program of the National Lutheran Council's Division of American Missions, was one of the speakers at the two-day meeting, Sept. 9-10.

In its early years, the Lutheran church was predominantly rural and did an effective work in following its people across a new land. It could capitalize upon a spiritual reserve built up in the European countries from which the settlers came, Pastor Mueller said. Because of this work, and where it has been enhanced by a continuing good program of parish education, the rural church is sound today.

Trends in the rural area for several decades have tended to weaken the rural church so that at this moment it needs to be regarded as one of the great mission fields of the church. "It will be harder than city work," he said, "because its people are scattered, it lacks spiritual reserve, its facilities are inadequate for the influx of suburbanites."

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Present opportunities in the rural Lutheran church rest in its willingness to move forward in the future, in the degree to which it exhibits "stewardship of community," in its maintaining a strong creedal emphasis without isolationism in church life.

Pastor Fred S. Blank of Boyertown, Pa., also emphasized strongly the evangelism theme with regard to transfer of membership and Christian education in all areas of church life. He urged synods and seminaries to take a lively interest in strengthening the rural church. "We want new equipment on our farms," he said, "but are satisfied with a second-hand experience in church."

Christian education in the rural parish, particularly in the Sunday school, was discussed by a panel of experts including among others Dr. Arthur H. Getz, Board of Parish Education editor; Dr. Ralph D. Heim, Gettysburg Seminary; Ira C. Sassaman, general secretary of the Pennsylvania State Council of Christian Education; the Rev. Arthur Yeagy, assistant to the Central Pennsylvania Synod president; and Pastor Harold Minnich, Lincoln parish, Denver, Pa.

Workshops dealt with "Christian Education," led by Pastor Yeagy; "Fund Raising," Chester A. Myrom, Lutheran Laymen's Movement for Stewardship; "Church Renovation," T. Norman Mansell, noted Philadelphia architect; "Evangelism in a Multiple Congregation Parish," Pastor Mueller; and "Youth Work Advisor," Pastors Morris G. Zumbrum, synodical Luther League, and F. Elwood Moreland, Shrewsbury parish. Pastor H. Lee Hebel was conference chaplain. Moderating the panel discussion was Dr. Martin L. Tozer, superintendent of the board of synodical home missions and rural churchwork, which sponsored the conference.

TWO CHURCHES, Messiah in Mifflintown, and St. Stephen's, Licking Creek Valley, joined in paying tribute to their pastor, the Rev. Paul W. DeLauter, who has served their parish for 25 years. The anniversary was observed in June at Messiah Church. Central Pennsylvania Synod President Dwight F. Putman was Pastor DeLauter's

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"surprise replacement" in the chancel at the morning service. Preacher at a special service was Dr. A. R. Wentz of Gettysburg College, who had presented the charge to the pastor and congregation 25 years ago.

St. John's Church, Lock Haven, under the pastorate of Donald R. Schaeffer, burned the notes for a $5,700 redecorating debt. Payment was completed in ten months.

SOUTH CAROLINA

Enrollment Breaks Record At Theological Seminary

By WYNNE C. BOLIEK

COLUMBIA—Southern Theological Seminary opened last month with record-breaking enrollment. More than 90 students, the largest number in the school's history, were present as seminary began its fall term.

Opening service was held in Church of the Ascension by Dr. John L. Yost, president. Dr. Carl A. Honeycutt, president of the board, was in charge of the installation ceremony for the Rev. Richard C. Hoefler, the seminary's new professor of practical theology.

The 99th session for Newberry College was opened on Sept. 15. President Chris A.

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Kaufmann led the program. The devotions were conducted by Synod President Karl W. Kinard. Dr. H. Odelle Harman, president of the board, spoke briefly.

More than 200 new students are enrolled at Newberry, the upperclassmen number above 250. Many students are temporarily housed in homes and other buildings until a new dormitory for men is completed.

Rallies are popular in South Carolina during September and October. Five stewardship rallies were held in September in each of the five synod conferences. A special synod-wide evangelism rally is scheduled for Oct. 12 and 13 in Columbia. Dr. Robert W. Stackel and the Rev. Clifton M. Weihe will participate.

A homecoming service celebrated the 103rd anniversary of Cedar Grove Church, a large rural congregation near Leesville, on Sept. 11. Pastor Guy C. Cruse conducted the service. Dr. Kinard preached. Preceding the celebration, a special preaching mission series was held by Dr. A. Kenneth Hewitt of Columbia.

The centennial of Union Church, near Leesville, was celebrated Sept. 18 through 25. Pastor is the Rev. Wm. V. McCray.

The Rev. Robert F. Shelby, Jr., has accepted the call to St. Paul's Church, Columbia. He comes from Kimball Memorial Church, Kannapolis, N. C.

St. John's, Beaufort, a mission congregation, broke ground for a new unit Aug. 28. The Rev. John Satterwhite is the pastor.

INSTALLATIONS by the president of synod include that of the Rev. D. Fred Castor, at St. Michael's Church, Irmo, on Sept. 4, and the Rev. Lawrence H. Bollinger, on Aug. 14, as pastor of Bethlehem-Enon Parish, Leesville.

St. Mark's Church, Sullivan's Island, was dedicated in July. The church building was a gift to the mission congregation. A concrete block chapel, formerly used as a chapel for armed forces at Fort Sumter, had been purchased and donated by Mr. and Mrs. J. C. W. Bischoff, of Charleston, in memory of Dr. and Mrs. M. J. Bieber, organizer of

mission congregations. Pastor F. Lavaughn Keisler conducted the service, Dr. Kinard preached.

Cornerstone of a new building for St. Luke's Church, Prosperity, was laid in July. Dr. Thos. F. Suber, pastor, conducted the service. Dr. R. A. Goodman, Newberry College, preached.

The Rev. William V. McCray has accepted a call to the St. Jacobs-Mt. Olivet parish, Chapin. He had been serving the Union-Mt. Hebron parish, Leesville.

An all-day rededication and homecoming service was held at St. Andrew's Church near Blythewood, on Aug. 21. The Rev. D. H. C. Park led the service. The president of synod preached. Ten members, who have reached the "Golden Age of Seventy-five," were given special recognition.

The state convention of the Women's Missionary Society is scheduled Oct. 23-25 at Wittenberg Church, Leesville. Mrs. J. V. Long, Columbia, is president.

The Rev. Tally Aeksnis, pastor of the Pelion parish, reports a record enrollment for his rural congregation.

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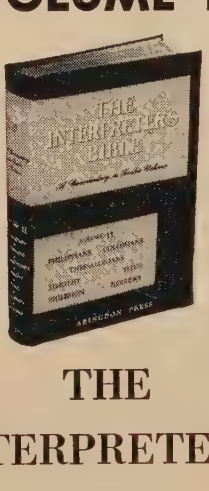

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DECEASED

DR. JOHN R. BROYER, for 32 years pastor of First English Church, San Francisco, died in San Francisco Sept. 1 after a long illness. He was 81. He had been pastor emeritus of First United Church since his retirement from the active pastorate in 1945.

A native of Illinois, he obtained his degree of Doctor of Philosophy from New York University before undertaking studies at Union Theological Seminary in St. Louis. He held early pastorates in Jersey City and Seattle.

Surviving are two sons, N. O. Broyer of San Francisco and T. C. Broyer of Berkeley, and four grandchildren.

The funeral service was conducted Sept. 4 in First United Church by the Rev. Milus W. Bonker, vice president of synod, and the Rev. Kenneth Senft, president of the Northern Conference. Interment was held for the family by the Rev. Kenneth E. Hartzheim, pastor of First United Church.

THE REV. LESTER DAVID MILLER, 72, died Sept. 8 in a Hickory, N. C., hospital. He was born in 1883 in Catawba County, N. C., educated at Lenoir Rhyne College and Southern Seminary, graduating in 1909. He was ordained by the Tennessee Synod.

Parishes served: Cabarrus County pastorate, Mt. Pleasant, N. C.; St. Stephen's, Lenoir, N. C.; St. John's, Concord, N. C. Dr. Miller served as conference president, president of the Alumni Association of Lenoir Rhyne College, and the Southern Seminary. He was a member of the Board of Trustees of Lenoir Rhyne College and executive committee of the synod.

He is survived by his wife and two children, Frances (Mrs. M. L. Stirewalt, Jr.) and the Rev. L. David Miller, Jr., of Van Wert, Ohio.

A funeral service was conducted in St. Andrew's Church, Hickory, on Sept. 9 by Pastor Albert H. Keck, Jr., and Synod President F. C. Conrad. Interment was made in St. Timothy Lutheran Church Cemetery.

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IN CONCLUSION . . . . . .

PEOPLE ALONG the U.S. east coast seem to have affection for the fierce hurricanes blowing out of the Caribbean this year. Calling them by girls' names gives the proper romantic touch. "Hurricane Ione heads drunkenly for the Washington area" . . . "Hurricane Janet regains punch," said newspaper reports.

If your home is wrecked by wind or flood, you may not fully appreciate these storms. Yet up in Pennsylvania's Pocono mountains, where floods caused severe damage in August, almost everyone was unusually cheerful in the midst of devastation.

Along the street where I live in Philadelphia we can't spare any more trees. Half a dozen in our block were picked up by the roots in a 100-mile-an-hour wind last fall, and tossed out in the street like toys. Repairs were necessary on almost every house. But it was an exciting time, more thrilling than any football game.

LIFE GETS a bit routine for most of us. We know we face dangers in our present world, but they are slow-moving, hidden under the surface. When a great storm moves in, it is terrible but magnificent. Waves break 100 feet high over a rocky sea coast, or a river relentlessly swells out two miles wide, or a wind keens through the treetops like a devil let loose.

Maybe Sigmund Freud could explain this attraction the great storms have for us. He discovered our subconscious minds, and said they are like wind caves when restless and destructive passions are always sweeping around. That's more flattering than to be considered tame and dull.

Probably we're all like the little boy in Sunday school who would not sing "I am Jesus' little lamb." "I don't want to be a lamb," he said. "I want to be a tiger."

Our sense of kinship with the terrible and dangerous reflects the truth about us. It's odd how people talk about "sweetness and light" with disgust, as though they prefer the sour and dark. Pollyanna's "glad game," which most of us who are over 50 read about when we were children, seems sticky to us. The worst name some people can call Christians, these days, is "do-gooders."

THIS IS REALISTIC. You'll find it all through the Bible. It's what the preacher means when he says we are sinners. We know enough about ourselves to be unwilling to be pictured as we really are not. We are lost and condemned creatures unless we are set free from ourselves through a tremendous drama of atonement.

Even though most of the time we concern ourselves with the price of eggs or catching the 7:44 to the office, we know ourselves to be people destined for heaven or hell. Hurricanes wake us up to the true situation. We are in the hands of the God of judgment. His trumpet will awaken all the dead.

Little, do-gooding incidents will be important in that day . . . a coat given to a man who had none . . . a cup of water, in the Lord's name, to a thirsty person. We shall learn that they are not trivial events, each of these brief crucifixions of our selfishness.

If we had a hurricane every afternoon at 4:30, we'd make some arrangements about getting along somehow, and the excitement would be gone. We would forget that storms are really terrible. That's what happens to us as human beings. We forget that we are characters in an eternal drama.

—ELSON RUFF

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